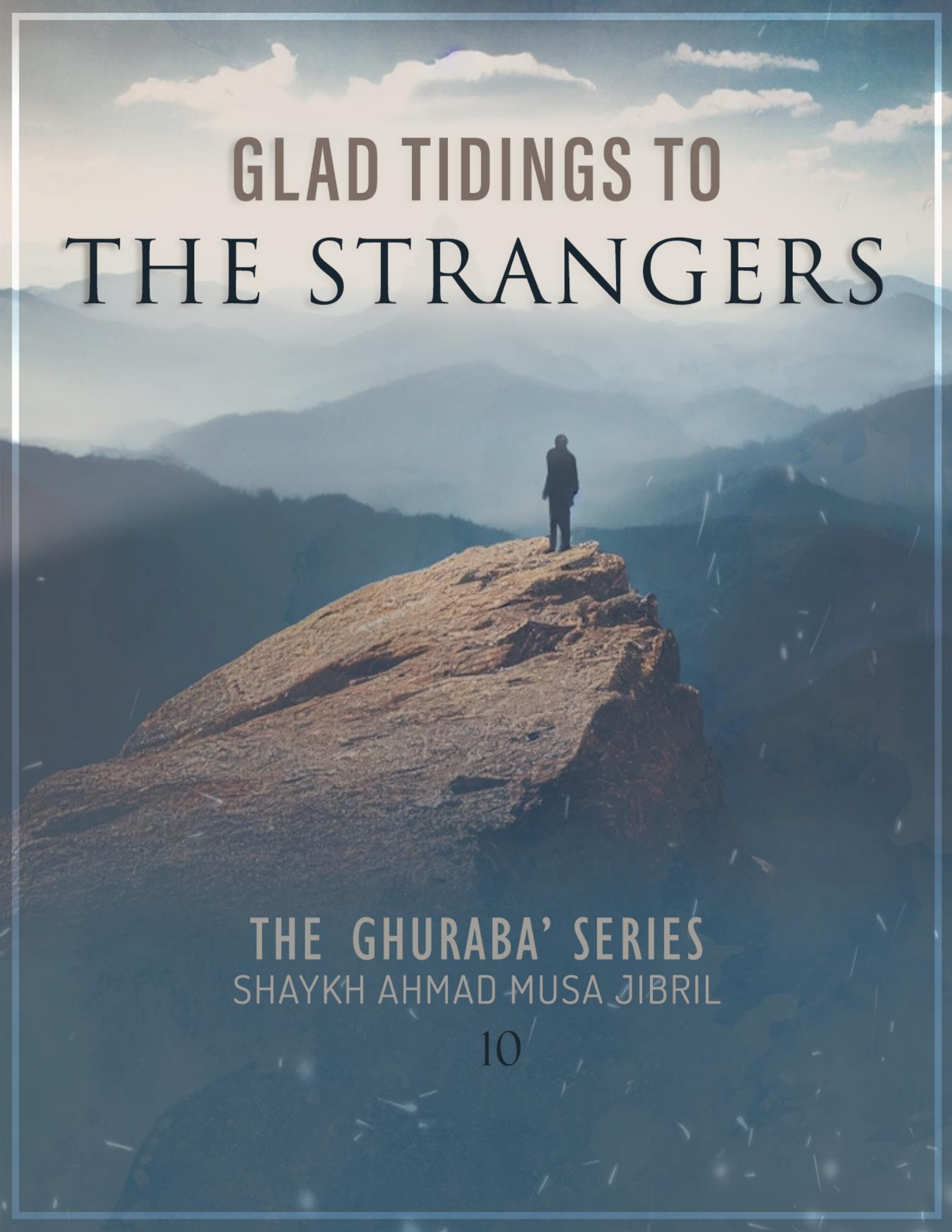
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

10

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (11)

Insights from the Story of the Stranger from Al Ya-Sin II

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

بسم الله

والحمد لله، وصلاة والسلام على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

In the last two Halaqāt, I gave a brief introduction about Tamkīn and then I began to mention the story of the stranger of Āl Yā-Sīn. In the last Halaqah, I began to mention the portion of the story where the stranger went running in support of the messengers. We left off when the stranger was addressing and admonishing the people of the town who disbelieved in the messengers. Last Halaqah was all about one Āyah:

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُواْ ٱلْمُرْسَلِينَ

And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers...[1]

The following verse is,

ٱتَّبِعُواْ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ

Follow those who do not ask of you [any] payment, and they are [rightly] guided.[2]

Follow those who ask for no reward, they're not asking for fees or wages or payment. On top of that, وَهُم مُّهْتَدُونَ, they're rightly guided. Notice how the ending

[1] [36:20]
[2] [36:21]

of the previous verse that we took yesterday, it says ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ, follow the messengers. This verse today starts off with ٱتَّبِعُواْ, which means “follow”. ٱتَّبِعُواْ مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا — follow those who don't ask for reward. In Arabic, had it been with one “follow” — meaning the verse would have been *“Follow the messengers who don't ask for reward”*, rather than how it is, *“Follow the messengers. Follow those who don't ask for reward”,* — had it been one sentence with one “follow”, it would have been a complete, accurate Arabic statement. But repeating follow is to affirm and add emphasis and assurance to following the messengers and to the important reasons that he gave for following them.

The first reason he gave to convince them to follow the messengers is that they're sent by Allāh. That's why we follow the messengers. يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ, they are sent by Allāh. The second reason he gave, and it's secondary — that's why he mentioned it second — it’s an additional reason used to convince and show their completeness as messengers and their truthfulness, that they don't ask for reward and that they are guided, among other characteristics. He said they're not asking for fees or wages. One who embraces Da'wah must be in it to give for the sake of Allāh and not to gain but the pleasure of Allāh. No Dunyā gain! In fact, in the Da'wah field, in its various methods, you need to give all the Dunyā resources that Allāh سبحانه وتعالى blessed you with, such as your time, your honor, your wealth, your effort, your entire life! It's a noble mission you as a Stranger are doing. It's the same mission of the messengers and the prophets of Allāh سبحانه وتعالى, except you don't get revelation. So don't taint that noble mission and task with materialistic Dunyā gains and seek only the multifolds of reward from Allāh سبحانه وتعالى.

This man here used some of the best, most compassionate ways of persuasion. He told them that they're guided and that they don't want any gain in return. There's nothing in it for themselves, and how many Du'āt today can say that? How many can say that, *“We're not banking off the Da’wah, we're not living off our Da’wah efforts.”* Reward isn't only a paycheck as some may perceive. It could be fame, followers, prestige, positions, or notoriety. You always hear some

people say, *"But how can they live?"* or *"How can we live?"* The same way the messengers and the pious Ulamā' did. Look at the verses in the Qur'ān:

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ

And if you turn away [from my advice] - then no payment have I asked of you. My reward is only from Allāh, and I have been commanded to be of the Muslims [i.e., those who submit to Allāh]."[3]

in Sūrat Yūnus.

وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ ۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ

And O my people, I ask not of you for it any wealth. My reward is not but from Allāh. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.[4]

The Messenger ﷺ, Allāh quoted him as saying,

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ

Say, [O Muḥammad], "I do not ask you for it [i.e., the Qur'ān] any payment, and I am not of the pretentious.[5]

[3] [10:72]
[4] [11:29]
[5] [38:86]

Sūrat Sād. And he said it again in Sūrat Al-Furqān,

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

Say, "I do not ask of you for it any payment - only that whoever wills might take to his Lord a way."[6]

Various messengers throughout the Qur'ān, worded differently, in different situations and circumstances, all reiterating the same concept. Nūh عليه السلام was among them. He served nine-hundred and fifty years in Da'wah repeating to his people over and over that he doesn't take payment, while the buffoons of Da'wah today can't go give a lecture, write a book or an article, or lead Salāh at a Masjid without getting pre-paid with incentives and accommodations. Da'wah to change and uplift this Ummah is not a corporate, industrial eight-to-five job. There's an Īmānic, spiritual aspect to the task of Da'wah to Allāh سبحانه وتعالى. And even though it's a disputed matter and we don't have time to go over the various opinions, proofs, and counterproofs on whether one can be compensated for Da'wah, what needs to be kept in mind is that righteous Du'āt should hold themselves to the highest standard, especially in matters like this, because after all, they're the heirs of the messengers who said لا أسألكم عليه أجرى. You can't inherit one aspect and then reject another. Which messenger do you know of that took the equivalent of a penny or less or more than that for his Da'wah efforts? The hearts need to be fully independent. A true Dā'iyyah furthers himself as much as possible from gaining financial matters in his Da'wah efforts. The Niyyah needs constant rejuvenation, and one struggles day and night to keep his Niyyah in his Da'wah pure. That's without taking gains, so imagine how it is when Dunyā wealth and gains are involved. It only gets worse knowing most of those so-called Du'āt or Shuyūkh inclined to their patrons in their speeches and in their Fatwās, whether it may be governments, individuals, or institutions, and sometimes the reward they get blinds them to the point that they don't even perceive that

[6] [25:57]

they're inclined to them. In Sunan Abu Dāwūd and Ibn Mājah, ‘Ubādah Ibn As-Sāmit رضي الله عنه said,

عَلَّمْتُ نَاسًا مِنْ أَهْلِ الصُّفَّةِ الْقُرْآنَ وَالْكِتَابَةَ فَأَهْدَى إِلَيَّ رَجُلٌ مِنْهُمْ قَوْسًا

I taught some people from the Suffah — the poor people in Madīnah, the poor people of the Suffah — I taught them some Qur'ān and how to write, and one of them gave me a bow.

فَقُلْتُ لَيْسَتْ بِمَالٍ وَأَرْمِي عَنْهَا فِي سَبِيلِ اللَّه

So I said, “It's not money and I can use this bow to shoot for the sake of Allāh with it.”

He said, *“It’s not money, its just a bow.”* You can sort of see that the way he worded it, that he wouldn't have taken it if it was money. But he said it's not, his wording was, *“It's not money and I can use this bow to shoot for the sake of Allāh with it.”* But he had doubts, so he went to the Messenger ﷺ.

فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْهَا

So I asked the Messenger ﷺ about it.

The Messenger ﷺ said,

إِنْ سَرَّكَ أَنْ تُطَوَّقَ بِهَا طَوْقًا مِنْ نَارٍ فَاقْبَلْهَا

"If it would please you to have a necklace of fire placed around your neck, then accept it."[7]

I'll say again, disputed matter, okay. It's disputed. But if you know that a Mujāhid who puts his most precious at stake for Allāh سبحانه وتعالى, then takes from that which is not disputed — the Ghanīmah for a Mujāhid is not disputed, unlike the rewards of Da'wah, it's a right of a Mujāhid by the clear Āyāt and Ahādīth — so if a Mujāhid who puts his life at stake chooses to take from the undisputed right of his of Ghanīmah, he ends up losing some of his reward in the Ākhirah. You know how much he loses? Look at this Hadīth in Sahīh Muslim.

مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ " عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَال الْغَنِيمَةً إِلاَّ تَعَجَّلُوا ثُلُثَىْ أَجْرِهِمْ مِنَ الآخِرَةِ وَيَبْقَى لَهُمُ الثُّلُثُ وَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُم

A troop of soldiers who fight in the way of Allāh سبحانه وتعالى *and take from their share of the Ghanīmah, the booty, will receive in advance two-thirds of their reward and only one-third will remain to their credit in the Ākhirah. If they don't receive any of the booty, any of the Ghanīmah, they'll get their full reward."*[8]

Two-thirds of the reward of a Mujāhid who fights for the sake of Allāh سبحانه وتعالى and has a right to acquire any spoils of war are lost because he took a share of the booty of the Ghanīmah, which is not disputed, unlike the rewards and incentives of Da'wah. In fact, Allāh سبحانه وتعالى said about the Ghanīmah, enjoy it.

فَكُلُواْ مِمَّا غَنِمْتُمْ حَلَـٰلًا طَيِّبًا

[7] Ibn Mājah: 2157
[8] Muslim: 1906a

So consume what you have taken of war booty [as being] lawful and good, and fear Allāh. Indeed, Allāh is Forgiving and Merciful.[9]

Enjoy what you have gotten of the booty of the war, lawful and good for you. In Siyar ‘Alām An-Nubalā’, Adh-Dhahabi رحمه الله said during the time of Hārūn Ar-Rashīd, there were twenty-thousand soldiers in his army who refused to record their names in the office of the army registry. They won't put their names on list, because they didn’t want wages, and they didn’t want anyone to know them but Allāh. Twenty-thousand! Imagine those who take for Da'wah efforts, or worse than that, demand and expect it. Or those who sit and negotiate, increase, demand more benefits and incentives, request payments to be upfront, or those who become wealthy after Da'wah — so-called Da'wah — or those who refuse to return to a platform where they gave Da'wah because they didn't pay them the previous time.

The motto of the heirs of the messengers is *“My reward is only with Allāh,”* إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّه. That portion of the verse, in that exact wording with a different ending, is mentioned nine times in the Qur'ān. There are many other differently worded verses with the same meaning on this topic, however, my reward is only with either Fatarani or Rabb Al-'Ālamīn or Allāh is mentioned nine times in the Qur'ān. إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّه is three times. إِنْ أَجْرِيَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى is one time. إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِين, it's five times. And let me mention the Sūrahs they’re in that’ll probably actually help some Huffādh. إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَـٰلَمِين is mentioned five times in the Qur'ān. If it's in Sūrat Ash-Shu'arā’, you know the ending is Rabb Al-'Ālamīn, my reward is with the Lord of the Worlds, Rabb Al-'Ālamīn. So five, and all five of them are in Sūrat Ash-Shu'ara’ with the end of Rabb Al-'Ālamīn. There's one Fatarani, إِنْ أَجْرِيَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى which is in Sūrat Hūd — my reward is with the One who created or sustained me or provides for me. Fatarani, the term Fatarani — إِنْ أَجْرِيَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى — one time. There's three times إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّه and those three times my reward is only with Allāh سبحانه وتعالى, those three times are in Sūrat Yūnus, in Sūrat Hūd, and in Sūrat Saba. In Sūrat Yūnus and Hūd,

[9] [8:69]

it's in the story of Nūh عليه السلام, who said that. In Sūrat Saba, it's the Messenger Muhammad ﷺ who mentioned it, إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّه. That of course will help Huffādh eliminate some confusion in these verses, but more importantly, it's for our topic, to show the importance of this matter by the number of times it's reiterated throughout the Qur'ān. Keep in mind there's other Āyāt worded differently that state the same concept like the one we have here, [like] ٱتَّبِعُواْ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا. They don't have a form to fill out, or payment methods to access their classes, websites, and lectures. They're not imploring people for donations and begging for equipment. The more you learn of the path of the messengers and the righteous Salaf and Ulamā', the path of the *true* Ghurabā', the more you see how distant and astray the buffoons of Da'wah are.

The next verse,

وَمَا لِيَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُون

"Why should I not worship the One who has created and originated me, and to Whom I will return?" [10]

Why should I not worship the One who created me? That's like a rhetorical question. It's to make a point. Why should I not believe? There's absolutely no reason for me not to believe. It's more like a self-astonishment question. I would be astonished at my own self if I didn't believe. You notice he went from directing his speech to them to directing his speech to his own self, because he's a believer. وَمَا لِيَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى, why shouldn't *I* worship? Me! Because *he's* a believer, not them, and he's confident about who created him and about his creed and belief. وَمَا لِيَ لَآ أَعْبُد؟ There's nothing that prevents me from believing. I'm not scared physically from you, and you can't give me any convincing arguments against

[10] [36:22]

what I believe. وَمَا لِيَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى? I owe it to Allāh. I believe in and worship Him because He created me, He originated me, He sustained me, and this established fact requires that I believe in Him. That's why you should believe in him as well. وَإِلَيْهِ تُرْجَعُون, then, he redirected his speech back at the people. He told them, *"And you will return to Allāh* سبحانه وتعالى*."* He's saying, believe in Allāh for being the one who فَطَرَنِي, meaning, He created and sustained us and blessed us so much and that's why you should believe in Him. But if that's not enough for you to appreciate that, then accept the fact that He's irresistible and supreme and you're going to return to Him. He's confirming to them what's going to happen in the life after. وَإِلَيْهِ تُرْجَعُون is mentioned nine times in the Qur'ān. The only Sūrah that it is mentioned twice in is in Sūrat Yā-Sīn, in this verse and in the very last verse of this Sūrah. وَإِلَيْه is a preposition of phrase, it's a جَار وَمَجْرُور. تُرْجَعُون is a فِعَل مُضَارِع. It represents a present or future tense verb. In Arabic, when the prepositional phrase comes before the verb, it's usually to limit the meaning. In this verse, it's to limit and narrow the return to Allāh سبحانه وتعالى alone. Meaning, the word-to-word translation of this verse says, *"To Allāh, you will return."* But because the prepositional phrase إِلَيْه came before the verb تُرْجَعُون, the added meaning becomes, *"To Allāh alone, you will return."* Let me give you another example from another verse.

قُلْ هُوَ ٱلرَّحْمَـٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا

Say, "He is the Most Merciful; we have believed in Him, and in Him we put our trust…[11]

ءَامَنَّا is the verb, بِهِ is the prepositional phrase (the Jār wa Majrūr). I said when the prepositional phrase comes before the verb, it's to limit the meaning. But here, ءَامَنَّا, we believe in Ar-Rahmān, came before the prepositional phrase, بِهِ. Why is "believe in Ar-Rahmān" not limited? That's because you need to believe in Ar-Rahmān, but also to believe in Ar-Rahmān, He told you that you need to believe in

[11] [67:29]

the messengers, in the books, in the angels, in the pillars of faith, and so on. But amazingly, after that prepositional phrase بِهِۦ, comes another different verb, وَعَلَيْهِ تَوَكَّلْنَا, in Him we put our trust. تَوَكَّلْنَا came after the prepositional phrase بِهِۦ, which ends up meaning, *"We only put our reliance and trust in Allāh alone."* Believe in Allāh (ءَامَنَّا) came before the prepositional phrase (بِهِۦ) because we believe in Allāh. In order to fully believe in Allāh, you must also believe in what He told you to believe in, like the other pillars of faith. While Tawakkul is mentioned after the prepositional phrase, to show our trust is only on Allāh سبحانه وتعالى alone. There's no type of Tawakkul on other than Allāh سبحانه وتعالى. And sometimes the prepositional phrase comes before the verb in the Qur'ān for other reasons such as to highlight, praise, or compliment someone or something.

Back to our topic,

وَمَا لِيَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُون

"Why should I not worship the One who has created and originated me, and to Whom I will return?" [12]

The Stranger used fear and hope in his Da'wah statements. *"Why shouldn't I worship the One who created me?"* That represents hope — Targhīb — created, gave us, Targhīb, you should worship Him. *"You will return to Him,"* that's Tarhīb, fear. Meaning, if you don't believe, you're returning to a severe punishment. A Dā'iyyah balances his hope and fear throughout his Da'wah. He redirected his speech at them when he said, *"and you will return to Allāh,"* even though he will return to Allāh just like they will. He directed it at them because it's admonishment to them. His return to Allāh as a worshipping believer is a return to the pleasure of Allāh, while their return to Allāh, if they remain disbelieving sinners, is to punishment and humiliation.

[12] [36:22]

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَـٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَـٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُون

Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? [13]

How could I take anything below Him as an Ālihah, as a God? وَمَا لِيَ لَآ أَعْبُد, the previous verse, is to affirm Tawhīd — it's Ithbāt, affirming Tawhīd. ءَأَتَّخِذُ مِن دُونِه, this verse now, is Nafi — negation. It's to negate Shirk and worshiping other than Allāh. He's teaching them the complete fulfillment of Tawhīd, An-Nafi wal-Ithbāt, to affirm and negate. مِن دُونِه, *"Shall I take beneath Allāh* سبحانه وتعالى *a God?"* مِن دُونِه is not accurately translated as "besides", but more precisely it means below, beneath, or less. How can I take anything below, beneath, and less than Allāh سبحانه وتعالى as a God?

إِن يُرِدْنِ ٱلرَّحْمَـٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَـٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُون

If the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me? [14]

Ar-Rahmān, If He intends to harm me, their intercession will be of no benefit and use for me whatsoever. وَلَا يُنقِذُون, and they can't even save me. You want me to worship and obey something that can't even save me? A stranger like this stranger, if he doesn't continuously remind himself of the verses like this, he's destined to relapse. Verses like this irrigate the heart with tranquility and Tawakkul on Allāh and submission to whatever Allāh سبحانه وتعالى chose for you. The false Ālihah that they took, just like individuals, governments, intelligence, and everything and everybody else, their intercession can't spare me and you if

[13] [36:23]
[14] [36:23]

Allāh سبحانه وتعالى wants to harm me and you. And likewise, if Allāh wishes to save us, nobody can harm us. If Allāh wishes to save us from harm, He'll distance me and you from it so far that we may not even know of it or see it. He will not let harm find its path to us. Or He may let us and harm me, but then we depart from harm untouched. Ath-Thawri رحمه الله mentioned something that will further clear the meaning of this verse. He said in Al-Fawā'id Allāh will be all you need,

إذا اتقيت الله كفاك الناس. إذا اتقيت الله كفاك الناس. وإن اتقيت الناس لن يغنو عنك من الله شيئا

He will suffice you from people if you fear and obey Him. If you fear and obey people, they will be of no avail or benefit to you against Allāh if He wants to harm you.

إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ

Indeed, I would then be in manifest error.[15]

In that case, if I associate a partner to Allāh, I'll be completely astray and lost.

إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ

Indeed, I have believed in your Lord, so listen to me."[16]

"Listen to me" is the catch line of the stranger, Muwahhid. He didn't want them just to listen, he meant to listen and accept the call of Tawhīd. The beauty of this life and its sweetness is in Tawhīd, والله, and in bringing victory to Tawhīd and the establishment of Tawhīd on this earth and calling others to it. But that needs men

[15] [36:34]
[16] [36:25]

like this man, men who raise their voices saying فاسمعون so others can hear, and then be firm when everyone revolts against you.

قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُون

It was said, "Enter Paradise." He said, "I wish my people could know…[17]

They killed him, so he's greeted into Jannah. The Qur'ān doesn't specifically mention that they killed him, because it's obvious in the context of the Āyāt. It was said to him enter Jannah. He said if only my people knew. He's on his way to Jannah, yet his mind is set on spreading Tawhīd and on his people. He said if only my people knew. We'll continue from here tomorrow inshā'Allāh.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم

[17] [36:26]